M2429[redacted]

Thursday, July 11, 1974

BARN

Lunch

[redacted]

Must Remain in
Transcription Room

MR. NYLAND: The different things that were left unsaid or where a further explanation may be necessary; maybe before we do that I would like to remind you; here we are, we are having lunch. You will have an afternoon. You do this, you break up your activity and your daily work. You come here for a purpose. You have to be reminded; it's easy, there are lots of people to remind you. But what takes place in you? What is happening to yourself, your real self? When you are here, it's not so much that you want to listen to what we talk about. It is your state. You leave now as much as you can, your ordinary outside world-outside. You are here for a very definate purpose of trying to find out what is the reality of your life. And for an hour or so we talk about it. You must take in some kind of food; because that's why you came. So you have to be open. Leave the different things that usually affect you in the background. Try to remember that you have an inner life; that there's a reason for your life. That you know that you exist. And that now you wish to feed that. Because in ordinary life it doesn't get fed. You have to make a special effort for that. So you have to come to yourself, and you have to see what you can do, now. And make it, not so serious, but sufficiently serious for yourself to consider what is your aim. We talked about aims. You see it's interesting in different groups with which we have contact. For instance, Minniapolis. I was listening to their cassette this morning. It is based, more or less, on an encounter group. And they had for a subject "what is your aim?". So that then, for the week, they thought about it. It's a group of about ten or twelve people, not very large. But all well-meaning, interested-to some extent, maybe not so much in Gurdjieff, as yet. But in any event, interested in their life. And so the discussion started out with someone relating what he really had

as an aim for his life. And then the next one came. And then someone made a remark "all of that what you have been telling about is your outside world. It is a good aim to have as far as the world is concerned, as far as this life on earth is concerned. But is it really what you wish as a human being?" And that opened the meeting up. Starting to realize that it was not just ordinary manifestations of what they were doing, what their aim was; to be more careful, to be--not to fly off the handle, not to become convincing too much, not to be too retorical, not to be too conceited, and such things. But what was the source of their life as they behaved? And then they start to talk because a few had read here and there, and talking about their many "I's" and so forth; it didn't matter what they talked about. The particular interest changed. It was quite definately on a different level. Of course it had seriousness, because one does not always talk about it. And it is necessary to talk about it in order to produce a balance for oneself. And so I was reminded of that, you see; when we talked about an aim last night. There are such many aims; and each person can describe it in accordance with his personality, his type, the way he has been brought up, what his interests are now, where is the emphasis for his life; the different requirements and responsibilities he has. And many times of course they have to do with unconsciousness, of(?) living on Earth, and the requirements for living on Earth which, of course, have to be met; because you are here in this world for a very definate purpose, even if you don't know exactly the purpose and the aim for your life, you know, somehow or other, deep down, that there is a definate reason for being born. And so the shifting of a description of one's aim gradually should go towards that what ought to be achieved in a different direction. Many times we say in a vertical direction- that is, away from that what is the bondage of Earth. And then the discussion of an aim for oneself when it has that particular tint, when there is that kind of an influence of oneself on oneself within, of that what may have-and you might call it a spiritual value, or at least a sense of freedom; a sense of Objectivity, of something that becomes worth much more, even if you wish to explain it for yourself that that what you really want to do has an aim for yourself to accomplish that what perhaps is laid on you as a responsibility, but with which you agree, in order to find out what can be the ultimate

purpose of your life-preparing for that what might be in the future;considering, of course, one's death, considering the difficulties we are living under, the different ways by which you could have enthusiasm for one thing or another; constantly diverted, by that what are requirements of this Earth, Mother Nature, your own nature, that what is your human quality; and at the same time, the emphasis which should be much and much more on what you are in reality with your inner life, your essential qualities, your essential essence, your magnetic center, and the creation of an "I" in order to help you, to guide you through that unknown territory. And that is what we want to talk about. And that's why I say, for the time being, leave outside the different things that ought to engage you; because the aim for a person is always twofold; one, in a very general way it has to do with his living on Earth, to make the best of it, to understand it as well as you can; to reach, during this lifetime, certain accomplishments which you feel you ought to do; even if they have to do with your particular desire to become a little bit known; or to accomplish certain things in the form of dexterity; or artistic equiptment, or whatever you may feel that you have talents for. But you see the emphasis is different when we talk about Work. We talk then about a possibility of a development in the midst of the activity of unconsciousness; of that what has to do with one's life as it is now lived; and at the same time developing a very definate desire for another kind of an aim. We sometimes say aim of freedom, freedom of bondage from this Earth. So that we, in preparing for what will happen in the future undoubtedly, that we know that we have to face it at a certain time; and that a preparation now is necessary , first, to understand one's life on Earth. In the second place, to consider it a necessity for the building of something of a different nature. Gurdjieff would call it"Great Nature". In the Great Natural world your soul will operate. And many times one uses such expressions of building a soul, or making one; or preparing for the possibility, or tilling the soil in order for the soul itself to be able to grow. And when the question came up of what is an aim; anything that is an aim that has to do with the possibility of more freedom, more setting free what your life is, is a good aim. It doesn't matter how you define it, because in the beginning, whenever one starts to think about it, and considers not only one's little behavior in this world, and even in relationship with different people, and the different experiences you can

have and that what you feel you're entitled to; as soon as that starts to be tinted by something of a different nature-like I say a vertical line going up from this Earth and then reaching into space somewhere, maybe ending in heaven, or maybe understanding heaven better as a totality of all things existing even including this Earth, that then a(the?) relationship between people, wanting to talk about it and exchange such ideas; it is better, that the emphasis then is not so much of what they are here, and how they are humanly, but how they could develop and then see that as an aim for themselves to grow up. An evolutionary process that must take place if you really become interested in it. Now it is not always necessary to be always interested, and it does not mean that constantly having God in mind that you constantly pray. But it is also something that every once in a while has to occur. Because it has to give you a balance between that what you are living with now and what you really aim for. And the more that aim can be fulfilled in actual practice, in building up something that becomes much more solid within you, the more possibility there is that in ordinary life you also will have a balance; and that is really one of the aims; to prepare oneself for the possibility of a freedom, so that in such a freedom you will not be out of balance after you die; that there is already the possibility of something existing now, which can be taken along with you, and is not destroyed by the forces of Earth. That we could live, as life, on a different level; we say sometimes the planets and sometimes the sun. And maybe even the is (?), if we consider the totality of everything existing as a universe; and thinking about that, and feeling; and being prepared in some way or other how to meet it, will encourage one to see what is now available for oneself in order to reach that kind of an aim, not so much hereafter, but within oneself. So that that what are the potentialities of a man, and the aim should be then understood on that basis; what is he at the present time capable(?) of doing? Then we talk about Work, because that always must be tinted with this kind of a question of freedom. And Work if it is described well enough, and we start to live it, or at least try to apply it, it should give us at certain times a very definate realization of something that can exist independantly of what I always call the bondage of Earth, but which really is the bondage of oneself; the bondage of our own unconscious existence, and that what

is mostly expressed in the forms of our behavior. So I think that ought to settle that particular question of what is an aim. But it does not settle as yet how much time you should try to spend on it. That depends on you. It depends on the condition in which you are. What you feel for yourself to be a necessity. That you may want to take time off from ordinary life in order to spend it in the direction of a development for consciousness and conscience. That you really wish to become a man and for that reason, if that is an aim and you can describe it, and you think it is necessary and also not only necessary but suitable and servicable, and the end of a responsibility, that is, that your conscience can be convinced that that is the right way of spending some of your time and your energy, logically you will devote much more of that kind of thought and feeling towards the possibility of the freedom we talk about. But it can not be done all the time, because we are still human beings and the human quality of our body still has requirements. So it would be utterly silly even to withdraw and sit and meditate, because you will not have food enough, which must be converted within yourself into substances of a higher nature, and therefore it is impossible to tell people how often they should devote themselves to possible development of that spiritual life. It is up to each person's conscience; and you can not compare yourself even with others, 'cause you don't know them, and you hardly know yourself, and the whole problem is to find out what you are yourself and then what you can afford. If you become a good manager of the energies which have been given to you, you will look at such expenditures conscienciously. And it is mostly the development of a conscience that will start to count. Not so much your consciousness as yet, it will come. But for the time being it's enough to shed a little light on the possibility of what one is, actually. And that the search for oneself is constantly that kind of self knowledge on which you can rely; It is not going to change before or after lunch, but which will be with you, and gradually give you the truth about yourself. That is a time--time process; it requires time. It requires activity in life. It requires constantly being opposed. It requires constantly having a wish for certain things, and where that process of ordinary unconscious living takes place, there should be an introduction every once in a while, when the thought or the spirit, you might say, moved you, that

you then are considering what you are doing, what you have been doing, what you wish to do; and to see then at such a time how much you actually want to devote to the possibility of further growing. I think this covers a little bit what we talked about last night, at least, if it is not clear yet, that is if there are still obstacles in the way of your thinking, then you must bring it up so that we can clarify it quite completely and in a very simple way. Because if it isn't clear you can not use it. And if it is not presented to yourself in the right way, and if it doesn't touch your emotional state, then of course you won't do anything at all, because even if intellectually you can agree, that doesn't mean there is a motivating force within your heart. And that is the most important part of ourselves; the wish which must be pure in order for further possibilities of growth, wishing for ~~xxxxxxx~~ a little understanding with your mind, but mostly, the application in your daily life, I sometimes say, with your feet. Those are the three points that are able(?) to be considered. And when one talks in a group it is your heart that actually should talk; and perhaps you should listen with your brain. To send it down to your heart for further information, direction, you might even say, for the furthering of the balance between your mind and your feeling. Because a person in balance will be able to think straight. And he will be able to do that what is required. And he will have the energy available for it, because he honestly wishes. So if you have questions, ask them.

You never must wait too long because it isn't right. What does a group require? Alertness. Aliveness. A sense of your life as it is now. Not with a holy faith, and not just sitting, sitting. Aliveness means that it has to be expressed. That there has to be some kind of a form of behavior; that your mind is functioning; that your feeling is active; and that you really want something, if you are hungry. If you keep quiet you are not hungry at all. But if you actually wish for something that you feel is a necessity for your life, then of course you would even fight for it. So don't, don't wait. What is it you want to know, let's talk about it.

Question: How do you overcome the animalistic drives within you-the obstacle.....when I want a woman, sometimes?

MR. NYLAND: You call them "animalistic"?

Voice: Well, I..

MR NYLAND: Well it's all right.

~~Voice~~: Maybe I-I could rephrase it.

MR. NYLAND: Why do you want to overcome it? Can't you see it as a logical necessity of a human being? It has to be directed, of course--like many of the different expenditures of energy. It should not be wasted. It should be utilized for a double purpose. One is the maintenance of oneself in life, and the other, in such activity, to see if one can remember oneself. If the energy is available, it can be used, to the--to the amount that is needed for the fulfillment or the satisfaction of certain activities. But they should never be of such a kind that they hold you back, or that you become identified with them too much, so that there is no chance for another part of the energy which is also available to be converted within you for a different purpose of Objectivity; so that then, in that process, although engaged in any kind of activity, there is still the possibility of the utilization of energy for a different kind so that there is a balance then in expenditures of the energy. One for one purpose, one for the other. It should always, if possible, be combined. Now the difficulty is that we are not clever enough to do that, and we haven't grown up sufficiently to be able to maintain two different purposes. Because in our unconsciousness we don't consider it. We simply say well I wish that and I do it. And how often there is a desire on the part of the body alone, or perhaps even the feeling and the mind in making justifications of why one wants to do this or that. At the same time one is constantly under this kind of requirement; how much can I do in ordinary life, and at the same time pay God. You see, you give (?) for whatever is required; but you do it like a man, you don't do it like an animal. If it's an animalistic, as you call it, your mind is not functioning sufficiently. It is just a desire of your body, which is quite right, because it is normal; it would be quite abnormal to ignore it. The question is only how much for what you wish, and then at the same time your conscience has to ask you "how much for the other?"; you understand, Paul?

Paul: Thank you.

Fred: Mr. Nyland?

MR.NYLAND: Yah?

Fred: It's Fred?

MR. NYLAND: Fred, yes.

Fred: At the same time that I'm trying to emphasize more of my Work the first thing in the morning, I'm finding that as--at the time that I go to bed, I become extremely porous and open, and I'd like to, uh, know how to approach that time, to derive the most value from it.

MR. NYLAND: A little louder, Fred.

Fred: I say when I'm going to sleep, it--I find myself in an extremely open state these days; I would like to, uh, know what attitude to have towards that to derive the most..

MR. NYLAND: You have to speed up the process during the day. If the question of the difference in the morning not to be as porous and in the evening you are, the process between non-porocity and porocity you(?) have to speed up; so that at least in the middle of the day you can say "I'm now porous". You see in general I don't believe it. I think it's a question that you don't have enough desire in the morning and you don't realize as yet why you wish to Work. If I understand once and for all the necessity of having to Work, I say sometimes, in order to earn an inner living, then I can have it early in the morning as well as in the evening because my aim has to be clear- when it is clear it's not dependant on the time of the day. I may be engaged early in the morning or during the day or in the evening; but when the wish actually is there it will create porocity. So you have to go further down into the actuality of seeing what is really motivating you in your life. So that that(then) when one says "yes, I want to Work" or "I want to create an I" or "I would like this 'I' to observe me" that those words are actually meant. Not just a little bit of an indication of perhaps, superficiality. You see Fred, there is no reason to say that you are more porous in the evening; you should say "I have less of a wish in the morning". At the same time the morning is far better then the evening. The evening is subject

MR. NYLAND (cont.): to a momentum established during the day of your unconscious state. Because of that, it is much more difficult to oppose it, or even to use it; or to introduce something of an entirely different nature compared to an unconscious state. Early in the morning you're much more free, and in that sense you are, already, much more porous; for the simple reason that the three centers are more or less disconnected and don't become connected so soon after you physically wake up. And if you want to become porous in the morning you make a very special effort each time THAT you think that in the evening you will be more porous, you say to yourself "I will show myself that I can also be porous in the morning; and then you will Work. You understand?

Fred: Yes sir.

MR. NYLAND: Do you agree?

Fred: Um, I don't.....yes I do agree sir.

MR. NYLAND: Good. Will you do it?

Fred: Yes.

MR. NYLAND: That's a promise?

Fred: That's a vow, sir.

MR. NYLAND: Okay. Don't make it too serious. A vow is very much more serious than a promise.

Fred: Then it's the little promise.

MR. NYLAND: No no. A promise and a vow belong to different planes. A promise does not go over into a vow. A promise only becomes a vow by the introduction of something that is much more serious for one's life. But, let's say you make a little promise, a little more, a little more, and then a big promise. Okay?

Fred: Okay.

MR. NYLAND: Good.

Elaine: Mr. Nyland?

MR. NYLAND: Yah?

Elaine: The question that's been running through the meetings all week has brought up something for me; and that has been the question that's come up both at Peter's and last night; of the wish to Work more, and so forth; and something came into my mind about the

second Obligonian Striving.

MR. NYLAND: This is the wish for the (????)

Elaine: No--when we've been talking about wish and aim all week, and what came into my mind was the second Obligonian Striving, and I've been thinking about it for myself; and it seems, when it talks about a constant and unflagging instinctive need for perfection in the self--sense of being, it now seems to me that--that has to be there and when it's there, it's that in me that feeds the wish to Work, and that nothing just in my ordinary mind or my ordinary feeling can, sort of just, rev up that--that wish to Work; but when that's there, it seems to come from something that is just there in me, and then that feeds the wish, and then that wish is what makes me Work, but that it comes from a much deeper place than just something coming from the outside...

MR. NYLAND: Yes, we've talked about that. You know it is not only your solar plexus, it already changes in place to be fixed more and more in your heart. That really because of that, a wish becomes more essential. But it is not as yet a wish for life. That has to come from a deeper place which we call essential essence, and sometimes we use the name Magnetic Center. When there is a reality of that necessity that one realizes for oneself that ought to be, it becomes a devotion to life within oneself, trying to set it free as much as one can by means of a wish. And then the wish becomes so sincere that it is almost impossible to live without it. Or when it is there it engages you in many more different ways of yourself, not just one little section of your personality. And so it's quite right; reversely, it's the same; one talks about Work, one reads; one talks with other people; you sit and think; you let it penitrate as much as you can in order to see how it applies to your life. When it reaches the place of your heart, you have a wish; you say yes, something ought to be done; there's no further question about it, that something ought to be done. But then you still have to have the strength. And the strength is not always there because you haven't been touched sufficiently in the place where you actually will wake up the strength. The idea of Magnetic Center or what we sometimes have called "the sleeping beauty"

is exactly that that has to be wakened. It has to be touched, it has to be shaken a little, as if one wakes up a person who is asleep and you say "come on, come on, get up, it's necessary to open your eyes". In that way Magnetic Center, symbolically explained by something that is very lovely and beautiful, but is unfortunately asleep, and also is in prison, simply requires on the part of myself a determination that I want to have something to be able to remind me, that is already my own; because you see if I create an "I" it is not so much my own, as yet, because it happens to be, as I say many times, something that I wish with the best of all and everything within myself; and then I pray for God to give it life so that then it can function as a guide. Still it is not entirely my own yet because it is partly the mediator between God and myself. But when something can be wakened up within me, that is me, because that is where life started, where life remained covered while the rest of life took on manifestations. And so, if I can believe the little story that this "I" is interested to have a helper to see that that then actually comes from within, it becomes my own, thanks to God helping me; but in any event it becomes my sole responsibility. My "I" gives the guide--guidelines, but my Magnetic Center is that what is within me as life, unsoiled-I say many times not subject to dimensionality of that what is the reality of real, of that what is really life par excellence, of that what exists within me, still free to function provided I set it free so that it has an opportunity to function; and so it's quite right. There is a very deep wish. It's really first that what gives you the wish has to be touched and awakened when it is touched and then comes to the conclusion that something ought to be done, it will do it. It needs help, that is the constancy of your ordinary wish, in order to satisfy the wish within. The wish for itself as wish; that that when it wishes to operate it will find a surrounding in which there is understanding of the expression of that first wish. You understand?

Elaine: Yes.

MR. NYLAND: It is good; because each person has it, but many people don't know it, and many

times that kind of part of oneself, essential essence is not touched; and because of that, a little bit of an influence is all right, but it runs dry. When it reaches that what is essential essence it receives life ~~as~~ at that time(??). There is a contact between Magnetic Center and the totality of all life existing in the universe. Magnetic Center is where God speaks and the voice of conscience is heard. All right?

Elaine: Thank you.

MR. NYLAND: Yah, okay.

Judith: Mr. Nyland?

MR. NYLAND: Yah?

Judith: (inaudable)

MR. NYLAND: Who is it?

Judith: It's Judith.

MR. NYLAND: Yes, Judith.

Judith: .....that kind of an effort to reach that in yourself.....

MR. NYLAND: It is not an effort, Judith

Judith: Can I--can I rephrase it?

MR. NYLAND: Yah, ...it is

Judith: When I do something in that direction I do that not connected with my ordinary life at all-I do that, uh, at (?) very much of a time which-in which the need is there, when I am alone, and can be quiet....

MR. NYLAND: It is better when you don't want to formulate in the beginning. It is a road which has to lead from an-feeling and an emotional state first. When you want to have that function you have to become quite open to such currents. In an ordinary state of our unconscious living we are not open to it. It can start to function first by the contemplation, if you wish to do that, of your heart. Trying to see the double function of the heart; that what is of course necessary for physiology, and that what is necessary for a functioning of a certain current which should proceed within;

and now I talk about a Kesjanian body. And it is that Kesjanian body that will give you the road towards that what we are talking about. It is not a question of an effort. It's a question of an openness. It's a question of yielding, of being able to give, even without determining the result that one would expect. There must be the hope that there is of course in an essential surrounding something that becomes more essential than the rest. Whenever we talk about a circle there always must be a central point. Everything that exists can be condensed into a smaller matter, sometimes so small that we call it a point or a moment in time. And it is that kind of concept that I sit, every once in a while, draining, as much as I can, relaxing, as much as I can, taking away the different thoughts which might interfere; also taking away as much as possible the forms of feelings which might intrude because although it is an emotional process I don't want intrusions of those little emotions and feelings which are of a lower quality. I can not always do it because my ordinary life prevents me, and I can not drain myself completely a hundred per cent; and I can not say or talk to my feelings well enough to say get away from me; because I need them, also, for a minimum of my existence. But when I can relax in many different ways now, not only in the body, but the mind and the feeling, there is a realization that gradually comes to one of one's existence as a being; and the wish is then changed over in the realization of an emotional state in which life is being considered; without the form; without making any attempt in describing it, how it takes place; one follows the line of feeling only; and in reaching then what is the deepest essential value of a person, one comes clser and closer to that what is ultimate reality. It will not be reached easily, Judith. It does require a great deal of wish, and, you might call it, experimentation. Many many times these attempts have to be made, and sometimes you get disappointed because there are obstructions which you have not forseen, you try to reason them out, you try to tell them to go out of the way; it is not that kind of language they are listening to. They are only interested in being there sometimes, holding on to an unconscious state, if that is the right kind of expression.

At the same time the relaxation process, beginning with the body, and remaining alive and not falling asleep, will ultimately give the possibility of at least reaching it sufficiently; first one sees it. That is, it is noticed; one becomes aware of the existence of it. One stretches out, as it were, one's hand, but you can not touch it as yet; because it is too ephemeral. It requires on the part of oneself in the approach towards this particular, I call it then, Magnetic Center, that that what is magnetic, for me, provided I am the right kind of person to be--to be attracted. If in openness I lose my wish to think and formulate, I lose my wish to describe even my feelings; I just attend to the fact of myself being a form of life; then the state in which my life is, in the totality of all the different cells become attracted to that what is within. It is a similar process as if I wish to create a function of a heart in the second form as belongs to a Kesjanian body; that then it is necessary that all forms of life will come towards that center; and those who can not leave the different cells in which they are, they start to point to that particular place, wishing then, that he could also unite there; but, unfortunate circumstances of the conditions of the body will prevent them. Such thoughts are useful. The thought about one's heart being twofold; the thought about essential essence as being one with the totality of God; of that what one is in the form of life in which it is expressed, and admitting for oneself that that what one is has to be accepted. The necessities which we described, for instance for the method of Work on oneself, all the time have to be in the foreground; mostly impartiality; that what is timelessness comes later, but impartiality means I have no desire to describe what ought to be; I only hope for the existence of something that can exist, but as I said last night, there is no expectation. Try it many times, Judith. You will see, it will come. Don't be impatient.

Judith: (Inaudable)

MR. NYLAND: I don't hear you, Judith.

Judith: It's hard to talk about it because it's not a distinct thing I can describe/

but, the kind of thing that is done with that.....it seems quite wrong to do it at this point, given, uh, the condition of--no, it doesn't seem wrong; given the condition of other people, though, in the vicinity....

MR. NYLAND: One does not try it in the beginning with other people around; you make conditions so conducive that practically the condition doesn't(????)

Judith: That's what I meant

MR. NYLAND: You see. Moreover it is not a language of your mind; it's an emotional language, we've talked about that before, how difficult it is; and last saturday I talked about it in detail. It is in that direction that that particular kind of field of search--where this belongs. You can not take it out of that because it doesn't belong to some other sphere; it belongs in the place where it is, and that has the requirement of being approached with the language which belongs to that place. Yah? Okay.

Voice: Mr. Nyland?

MR. NYLAND: Yah? Oh. (???). Yes, Menush?

Menush: Mr. Nyland, in--in the field of ah, emotional experimentation I do not have a guide which I am familiar with it, but, in the form of energy which is available in those period(s) there is inherent how to go about it.

MR. NYLAND: No, wait. In the form of energy that is inherent?

Menuch: Yah. In the form of energies available in those period, which I call the period of emotional experimentation.

MR. NYLAND: Yah.

Menuch: Yet, because I am not familiar with that form of guidence, once (in) a while my mind interferes and stops me for(from) further experimentation, or...

MR. NYLAND: It almost will--
Menuch: All right--
MR. NYLAND: You can't help that--

Menuch: The question is not yet coming out(laughter).

MR. NYLAND: So I'll continue to listen.

Menuch: I'm sorry, I couldn't say it any other way.

MR. NYLAND: Sometimes it's a long road, Menuch.

Menuch: (laughs) Yah. Now, there is a time which--which as that part of my--as starts to

come, the quality of that energies is stronger to not let it enter. And, there is a time also, mind enters, and in the short while becomes agreeable to--to that experimentation.

MR. NYLAND: What does?

Menuch: The--the--the--

MR. NYLAND: What becomes agreeable to it? (Your mind?)

Menuch: My mind. Now, what is my--my real question in describing that is what happens to my physical body in those three different--stop point(?) which I point out, is uh--once you mentioned create fear in me, something you said; sometime you are not ready and you push so much you destroy some of the cell; and since I heard that--no I'm not free as much as I was before and I need some knowledge or some sort of help to--to know what takes, uh, in my physical--what takes place in my physical body--what does to me afterward--because sometime I lose my balance several hours

MR. NYLAND: You understand it starts--it starts with your mind, doesn't it.

Menuch: Uh, I--I can not say yes to that, Mr. Nyland. Sometime is like that it starts from some uh, some form of--

MR. NYLAND: No no, the difficulty starts with your mind.

Menuch: Yes.

MR. NYLAND: The beginning is your wish, which is right; which at that time is not determined in words; right?

Menuch: Yes.

MR. NYLAND: When the mind realizes that there is something else going on as activity, the mind always intrudes. It always wants to explain, or it wants to interfere, or wants to have its own day in court. That is the condition of the physical body. The three centers are so connected with each other that they can not leave one alone. They always want to enter. Many times the mind is a little bit conceited. It thinks it knows more because that poor feeling has no language. So the mind is going to help it. It comes in, you allow it, you can't help that. But, at the same time, it interferes too much with the pure development

of your feeling process. So that interference has to be removed. The only way to remove it is by having the mind and the physical body becoming engaged. Because there is no other way; there would be afterwards another way; first place if you had a language of an emotional kind which could be understood by the mind; and if there was already a road (of) connecting the mind and the feeling. Then it would be difficult--then it would be different because then you could talk direct to the mind and simply say "shut up, I'm busy". But the mind won't listen to that at the present time; that's why I say it does take a long time because something has to develop that gradually the mind understands that the development of a feeling has its own right for existence. And so in an unconscious state the only way we can do it is to utilize the fact that there are three centers which then, when two are connected, will leave the third one free. And so I tell my mind"you watch me as I am walking and, you ought to function now in the way I would like you my--my mind, to be educated". That is, it's not just watching, it's a question becoming objective to my physical behavior. As soon as you introduce this desire on the part of yourself of wanting this mind to function objectively, the mind feels that something is at stake. It is not just an ordinary command, which we are familiar with in ordinary life, and therefore the mind will not pay that much attention to what you're saying, but when you tell the mind "I would like you, really, for my own sake and for the sake of all of us, talking about the total body, I would like you--this mind to become now active in relation to my body, so that then there is freedom for my feeling to develop". So I say "walk" to my body. I say to my mind "observe". See if the mind can have enough energy for being present to that state of myself in behavior, as walking, a body, walking. And I ask the mind to say it "I walk, I walk, I walk". So when that is established as something a little bit almost like a routine, although the requirement is still an awareness, my emotional energy becomes freer; and although I can continue with that mental effort of saying "I walk, I walk", or sometimes one says simply counting, that then at the same time

the body becomes engaged, takes off part of the energy which otherwise would interfere with my feeling and my feeling center has a chance to--let's call it, to develop on its own. You will see that because of that in the small activity which then is taking place, your feeling has much more room to go deeper. You understand the process?

Menuch: Yes.

MR. NYLAND: If I drive a car I occupy my mind and my body in a certain activity; and because of that there is more freedom for the third center to function on its own. Many times feelings come, which then are not prevented by my mind; and even after some time my mind even will join with part of its own brain function in the feeling itself. Many times I've suggested or, reminded-when Gurdjieff wanted to write, he went to restaurants many times, where there was just enough noise.....(that it) took care of the ordinary mental functions of his body. Hearing this but not having to listen exactly to what was taking place; just a little noise, not too much, but just sufficient to engage part of his mental energy; And because of that, the other part of his mind and his feeling in wishing to write were released. You can try it yourself. You could put yourself in-in a surrounding where people are of no particular concern to you; you can sit in the subway and it will have that same kind of effect. Many times you will have an extra freedom that you didn't know because it was bound up; this way it is released; and now your feeling and your emotion can really go to town. All right?

Menuch: Thank you very much.

MR. NYLAND: Okay.

Voice: Mr. Nyland?

MR. NYLAND: Yah.

Voice: It's very hard for me-hard to reformulate the question that I had last night; I realize that--that it was a real question and that something really has to be done and-and I need that kind of help.

MR. NYLAND: Well, let's try to reformulate it.

Voice: Yah. It had to do with that under certain influences, uh, I think I'm really

able to Work, to the point where something-something does start to happen, and it becomes a real possibility-that I could see a possibility of-of being Awake; and then, outside of those influences-and this is a repititious situation, it happens week after week, I fall asleep to the point where I don't even remember what that taste of Awareness wasthat made me Work....

MR. NYLAND: Yes, I remember it...

Voice: That this seems to be a steady state and somehow....

MR. NYLAND: How-how good is your memory?

Voice: Not good-very bad.

MR. NYLAND: That's the trouble.....that is the (trouble). Because if it was vivid enough, you would be able to recall it; it will not be the reality itself, because that is only once, but the recalling of that what has touched you can produce within you a different kind of a state, based on the recollection; but then, because of the recollection being present, which is not that kind of reality, it will have an effect on you, provided you are willing to let that what is recollected, uh, influence you. But for that you have to have at first, a clear picture of the recollection, that should be sharp; otherwise it has no particular influence. In the second place, you have to be open to that what then could influence you, that would mean you have to be relaxed as far as your ordinary mind is concerned. So the requirements first is, how to make the recollection sharp. It means that at a time when I actually experience something, I let it penitrate as much as I can, in relaxing myself, not considering that what I usually happen to think or feel about, but I wish my body, and the different organs of my body, to become sufficiently, uh, sensitive to my experience. This is the first requirement. Whenever you now have an experience of Work and a realization of the necessity, also, that it might give you food; or, everything that is associated with the question of Work on yourself; you must let it penitrate; it should not stay on the surface; it should go down as deep-and telling yourself "yes, that is so," take your time and be much more patient; and don't let it fade away too soon; just let it penitrate so that it actually starts to engage you. And then it has

more and more an-an indellible effect on you; so that even then afterwards when you want to recall it, there is something to recall; you understand? In that way you can help your memory; memory is faulty because it is too superficial; but if you let it penitrate, many times when people say certain things you say yes or no; your mind is quick; your memory is really not touched, and it is not necessary, because the reaction was so quick that there was no need for it to even take a place in your mind; it took place in the perifory; and for the sake of ordinary conversation many times it's quite sufficient; but this time it is an experience of yourself in certain conditions, so that that what you now experience you can link up with the condition in which you happen to be; which will be helpful afterwards to recall it; and all of that belongs to a deeper penatration of an experience of yourself which may be formed by certain activities on the outside world to which you can react-but in the process of not wishing to react in the usual way, which is unconscious, you now make this energy of reaction furnish for you a deepening of that kind of experience. All right, that's the first thing. The second is, when you wish to recall it, you find yourself in conditions where you have no particular thought about Work at all. And you don't want to consider even the question of consciousness and conscience. It is necessary to open that a little; because if it is actually true that you're so completely asleep you will not consider it; but the fact that there is a thought that it might be different is the opening; you see? There is a possibility then of seeing that something else could be possible; at that time you have to catch it; you have to catch it at the moment when that actually happens and then you have to admit that it is right-then, at that time you have to say yes to it; not a little later, because your mind will start to efface it(?); when it is opened, you allow yourself, in relaxation, to see if recollection can take place; for that, maybe, you have to be in circumstances which are conducive for that (purpose?); that is, exclusion of different influence to which you automatically would react; so, in order to give it the best chance of being recalled, you have to put yourself in that kind of a state, or, to go to somewhere or sit down

somewhere, or exclude yourself from the outside world as much as you can, which of course one can do; and then simply say "now let me see, how was it?"; at such a time you talk to yourself; you try to describe the firm--former experience; you try to see if you can recall it well enough, and then was this and then was that, and then such and such and this and that happened (?); in a very simple way; but you help your mind then to recall what actually took place; and as I say, when the picture was sharp enough it will give you an influence; that influence is not the same as the experience itself, but it will start within you something that is desirable in relation to that what you recollect; and because of that it will start within you then a wish to Work. You see the process?

Voice: Yes.

MR. NYLAND: It is simple; there's no-noparticular high-faluting business about it.

Voice: I have to try it.

MR. NYLAND: But you have to do it. That's right. All right.

BARBERA: Mr. Nyland?

MR. NYLAND: Yah? Who?

Barbera: It's Barbera.

MR. NYLAND: Who?

Barbera: Barbera.

MR. NYLAND: Barbera, (?) Barbera?

BARBERA: Barbera (Last name?)

MR. NYLAND: Yah.

Barbera: I'm very dissatisfied with what I am and that is one of my motivations to Work. The concept that I can change my personality into a individuality touches me very deeply. and from my understanding the first step is to accept yourself, and I've been trying to do that; and I want to know what comes after that or the process-

MR. NYLAND: Oh my, are you already that far?

Barbera: No, I'm not...

MR. NYLAND: Why do you want to know what happens afterwards? (????????)

Barbera: (??) Some kind of clarity of direction...

MR. NYLAND: It is all right, but don't you think-you see we're talking about a distance between Earth and the Sun; it's a long way; if you can change yourself into light you can make it in eight minutes; you see the difficulty is of course you want to be inspired by something that is an aim; but then, the application of that what is now aspiring to that aim, which we talk about, in wanting to change the energy of aspiration into an inspirational quality, meaning by that, that I am affected by that what I've heard, what I can forsee, what I hope for, what is in the distance, what may be a possibility-all of that has an effect on me; I react towards that; good thoughts, descriptions, indications of possibilities which are desirable, and I wish for myself; the process of the changing over of that kind of energy that reaches me, and not reacting in a usual way of putting it down on the shelf and say "yes, it is nice"; but actually wanting to utilize it for a definate purpose for myself and for my own growth, does require a little bit of machinery; to go from aspiration into inspiration is a difficult process; because it has to be fed constantly by my wish; it's a strange kind of machinery because although it is set into motion, which is undoubtedly true, because I am affected, that kind of machinery stops all the time; and I have to crank it up; and I have to have a push every once in a while, and in the form of a continued wish for wanting to confirm it, energy of one nature, and one level, into energy of a different level; and you must make allowances for that, because you really don't know how fast such even a machinery could run, and what kind of production you could expect; but your wish has to be there, much more constant than it is now, because now, in wishing, you take away part of the energy in the description of what you would like to become; you become impatient; you have to still your mind and say "stay out of this now because I have a wish for myself which now has to do with ability to Work on myself, because that is the only way by which I will reach it". Be much more patient, because even if you want to walk towards the sun, there are many sunflowers on the road; and they become one-for oneself a symbol, of saying "yes, I'm going there, but", you might say, "I don't want just a little flower, I'm going to go to the real thing". Understand what I mean?

Barbera: Yes sir.

MR. NYLAND: Allow for your life of unconsciousness, to be gradually changed into a different kind of body, of individuality; but all the different cells have to learn how to vibrate in a different way; and the difficulty starts already with the mind; to think thoughts of awareness; and to make the function which is now thinking into an awareness process which is also a mental process; but you must make allowances; one's whole life, up to a certain age when one becomes interested even in the possibility of a freedom, is so unconscious, and so constantly being affected by everything from the outside to which we automatically have reacted, that that whole body is so crystelized out it--many times it's impossible to disolve it; water won't do it; you know, alcahol won't do it; sulphuric acid won't do it; sometimes I say aquaradia doesn't do it; sometimes it means a shock; sometimes it's necessary to destroy certain parts; whatever may be necessary in one's life; one really doesn't know what kind of process has to be followed; but you start and find out and then, in realizing that something else can be done you do that the next day, and the next day; you constantly keep that kind of light burning, like a pilot light, but it is not possible as yet to set it up in full flame; because many things have to change within yourself so that you then become adapted to the possibility of a life living on a different level; and so, gradually it will change here and there and gradually it will become known to everything that there is a change taking place; and then there is communication between the centers telling each other about the possibilities of consciousness; but you must make allowances for the time to learn, even that kind of a language. Are you impatient?

Barbera: ??????

MR. NYLAND: Yeah. If you find yourself impatient and you are walking, and you know you could reach a certain point in a certain length of time can you slow down?

Barbera: I'll try to.

MR. NYLAND: And then, wake up; not just slow down, that has nothing to do with it; because you have to utilize for a person--for a purpose of something being present to you which then will record the fact that you are slowing down as life being ordered

and managed by yourself; that recording is important; not the fact that you are slowing down. Let's say it this way: if you will want to Work, and if you want to accomplish an aim, constantly remain spirited by the ultimate aim, as high as you can describe it, and whatever you can conceive of; it doesn't matter if it is connected with God sitting on a throne, or Heaven with beautiful streets of gold ; it doesn't matter at all, as long as it fits your inspiration towards something; and that one keeps constantly in mind, and in your heart it is a treasure; not that it is the truth,but it is sufficient for an inspirational quality; and with that you keep on having energy and wish, to Work, and to Work against obstacles and whatever else there may be necessary for overcoming the ordinary conditions of life, or the ordinary bondage that you find yourself in. All right? You didn't grow up overnight to the height you have developed. I think when one comes to Heaven, Saint Peter will ask you first "how much patience have you had in this life?". Yah, are there some other questions, maybe?

Jean: Mr. Nyland?

MR. NYLAND: Yeah?

Jean: It's Jean.

MR. NYLAND: Who?

JEAN: It's Jean.

Voice: Jean Sharp.

MR. NYLAND: Jean. Yeah, you're so small you have to speak louder. All right, Jean.

Jean: Um, Mr. Nyland, some--

MR. NYLAND: I still don't hear you.

JEAN: There are some conditions--

MR. NYLAND: Are you standing on something that I can hear? You need an amplifier. All right, Jean.

Jean: I wanted to ask you, um, there are some conditions in which--simple physical conditions like cleaning house and--in which--when I--and I think about Work and I'm trying to observe the body and also, um, at times remembering myself; um,

Jean: (cont.) ...that, um, I come into a state where...the thoughts and the qualities of those thoughts---the thoughts themselves but the qualities ???emanate???

MR. NYLAND: Jean wait a minute; as soon as you start to talk about the quality of thought you are discriminating and you really are identified with it. The purpose is to accept yourself in any condition as a fact of your life existing, with a little bit of description that you are such and such, but without the description it is much better; as soon as you start to pay too much attention to the condition in which you are and describe yourself a little bit, you take away from the intent of Work. Whenever you work, cleaning, it is all right, if the conditions are right but, it is not limited to that; and I think it is far better that on other times during the day when you are quite unconscious, and you happen to think then about Work and then make an attempt; it is an attempt at acceptance of yourself as you are in any condition you happen to be; without discrimination; the question of being attached to yourself in certain states in which you now experience whatever are reactions to ordinary life; the difficulty is that that kind of identification is sometimes more and sometimes less; so if one is clever you try to find certain times when it is a little bit easier to do it in comparison to then when it is difficult; don't start on the difficult things even if you have the thought; you must ask yourself "am I allowed to Work?" Because Work means a requirement of expenditure of energy for that purpose which is of a higher nature; and you become responsible for the using of that kind of energy; and you're not allowed to just try it when you already know that it wouldn't work; I don't mean to say that when you honestly feel that you ought to try, that you shouldn't; you should do that; but you should also know that in order to develop an "I" as a guide, as something that is of an Objective value to you, that actually can help you to tell you what to do in later life or in later experiences, that that is a requirement for this "I" to be, let's say, growing up slowly and slowly and developing; and then

MR. NYLAND: after some time hoping that it will be mature enough; well, Work on oneself is really, first, the feeding of that "I", so that you will have more and more information about yourself, which is after all that what you wish; at the same time you want an "I" to be there as a conscious part of yourself starting to function, in objectivity, that means in impartiality; in similtanaity; you see, one has to remember that, and when you see the dificulty that is involved even in Working, in conditions when you're cleaning, when all your attention has to be-attending, to that what you are cleaning.....to.....do it right, there is so little energy over, for the wish for observation; Jean, start your morning when there is very little involved in the activities of your ordinary life, with many things you can do almost by habit; that you then bring it to the foreground so that it can become an object of your observation for yourself; in the second place that what you wish to observe is already your body acting or behaving in some way or other, which at certain times does not require that much energy, and surely no particular thought, only the wish that you want to make the attempt-you say "I wish"; and then, there can be, if you wish that "I" to be there, simply a registration of what you are; what you are as a body-not what you are doing; the fact that you are doing means that it is alive, and you are interested in a fact of aliveness of yourself; time and time again, Jean, that is really the necessity, and when it doesn't happen to have results when you're busy cleaning, you simply say "it's not the right time, I will do it later". You understand that?

Jean: (inaudible)

MR. NYLAND: Yeah but do you understand you make a mistake? You do certain things at the wrong time. Do it at the right times, so that you can have assurance that there will some--be some kind of result, because it is not-how will I say-that you don't get into dispair; that you're not frustrated; that Work on yourself can be even an attempt of adventure and pleasure, and give you information which you wish; don't start or don't try it in conditions in which there's very little

MR. NYLAND: chance of getting any kind of a truth about yourself; the important thing is the truth, that what is the reality, that what is without any further description one way or the other, something that you can accept without any further questioning; these are the facts we need; because I want the truth about myself actually what I am from an absolute standpoint, not from any kind of an interpretation of that what I think I am subjectively; you understand now what I mean?

Jean: Yes.

MR. NYLAND: Okay. .....Yeah? ...What?

Judy:: Mr. Nyland?

MR. NYLAND: Yeah?

Judy: This is Judy. Uh, I think that in a way you answered my question before when you talked to Barbera but there's--there's still something, um, I--I've been lately-well I've been trying to understand, uh, the idea of being more in equalibrium in order to really Work, and I've found lately-I've been in a period when I've been very angry a lot of the time, and I see that that is, um, it takes away my balance and many times I have the wish is alive or something more, and I can, um, remember to Work or-or to bring myself back together so that I could Work, and many times it's just a question of losing the wish and just indulging in these feelings and, um, I just wonder if there's something I can do at that time-

MR. NYLAND: Don't indulge in those feelings and don't get angry....? If you want to talk about balance it is not necessarily the balance between your inside life and the outside world; a balance for the time being is a relationship between your mind and your feeling; and the best way to study it is to see how often you feel about a thing and to what extent your mind agrees; at times when there is still a conflict don't Work; and don't try to change the balance because there isn't any; what you need at such a time is to see during the day how many times there is a relationship between your mind and your feeling of

MR. NYLAND: agreement; if there is agreement during the day in certain activities you are engaged in, then you can Work very well; because then there is a command which is understood by your feeling, and the feeling is then wanting to give energy to fall--follow up that command, and your body has really nothing to say because it's only, as it were, thirty per cent against the other sixty or, sixty six. Don't talk too much about balance. People don't know what is necessary for a balance. In real equalibrium, a person still exists, but is constantly affected by forces from the outside influencing him, or forces from the inside influencing him; a positivity and a negativity which affect him, and if he is in balance there is a neutralizing force which is a force, it is not just neutralizing the positivity with the negativity; and that's why I don't want to talk too much about it because you don't understand what is meant by a balance; but you can understand the difference between a thought and a feeling, and not agreeing; and now you must select in your daily life at what time you actually can agree with both, being convinced that that is it; I'm quite certain when you are angry your mind will not approve of it; and so eliminate such--such periods-you can not Work in that--in that period; it's impossible; you think you can, but it is just idiotic even to try it; try to Work in the most simple conditions of your daily existence; when there is something that really doesn't concern you too much, than only the existence of your body simply functioning in an ordinary sense, doing the most ordinary kind of things; even walking and opening the door or closing a closet or washing dishes or whatever it is, constantly seeing if, at such a time there is some kind of an entity that can be present to you, which can, at that time, report to you; if you want to embellish it in some way or other, the facts which your "I" will give to you, you can say each time that you notice you are in existence and you have a fact of your life which is recorded, you can say "thank God"; that will make it anchored in you, and then you won't forget it, and then at the end of the day, trying to see how your day was, you will

MR. NYLAND: remember those particular moments in which actually the expression of a--of a gratitude towards the Lord, of your existence, has registered in your life, then you have something to live for. Don't make it ordinary life, Judy. We are talking about something that is extra-ordinary, with a wish to develop it as much as one can, in the midst of a subconscious state. The subjectivity all the time will interfere, but one has to become, to some extent, a master, looking at it, and wishing to become impartial, to the existence of subjectivity. When one is impartial to that there is a chance to extract from subjectivity certain forms of energies which otherwise would be lost; and for that purpose then, using such energy, you say "this time I will use it for a purpose which has a higher--I say, level of being, a higher quality, it is closer to the sun we talked about. All Right, Judy?

Judy: Thank you.

MR. NYLAND: Yeh.

Sidney: Do you, uh, Sidney, do you feel that you're more-I just got here-

MR. NYLAND: You just got here?

Sidney: No, I mean from Colorado, group.

MR. NYLAND: Oh. Colorado, do they talk about Work there?

Sidney: I-there isn't any group in Colorado. They just do Work.

MR. NYLAND: No, I know. Were you in Denver?

SIDNEY: Yeah, I was in the mountains mostly.

MR. NYLAND: Yah, did you meet some of the people who were there and have left?

Sidney: I-no I-I haven't met any of the people there.

MR. NYLAND: I see. Do you know much about Work, Gurdjieff, or-

Sidney: No. I-

MR. NYLAND: So you're all green-

Sidney: I listened-I listened to a couple of your tapes.

MR. NYLAND: Where?

Sidney: Uh, At Jacque's house?

MR. NYLAND I see, I see. Yah, all right. You're, uh, Sidney?

Sidney: Right.

MR. NYLAND: Yes, Sidney. Now ask what you wish.

Sidney: You-you speak of-of another life, of a past life, and a future life; and, is there a-

MR. NYLAND: No, I speak really about a double life.

Sidney: A double life?

MR. NYLAND: Yah. A life that exists on Earth, and the life can also be experienced, also existing on Earth, but of a different quality. You see, the interest that one should have about one's life on Earth is first to fulfill the necessary functions for the maintenance of oneself as a personality. The other accent is that what also could exist; also has to develop first before it can come to more maturity; this other life that we talk about, parallel to the ordinary unconsciousness, we simply describe as a possibility for conscious and consciencious existence; but-we must know first that it doesn't exist as yet, and mostly, that--when we talk about it, it is a potentiality only; the wish for Work on oneself is to make that potentiality into the actuality of an--of an--of an experience; of an existing of that what then is in existence for a definate purpose which is not the same purpose as the existence of ordinary life and the maintenance of it; a person has to have within himself the desire to consider such things as a possible aim; And I think, about that, Sidney, you have to think about a little bit more; all right?

Sidney: I-I-I've felt that, I've felt that urge, um-in the mountains-

MR. NYLAND: Yah, I think it is right, and talk to Jaques, he will be able to tell you, it is the deepening of your life in a certain direction, for a different purpose than just eating, drinking, and sleeping. All right?

Sidney: Yes.

MR. NYLAND: Yah. How far are we?

Voice: We have about a minute.

MR. NYLAND: Half a minute? And so, half a minute, how will we spend it? You can sit, and

MR. NYLAND: not do anything; you can all of a sudden go deep within yourself, and experience that what you are in reality, for one moment; it won't last; you can also hope for an influence of a group, by being open; you can also make up your mind, that maybe this afternoon you will remember your life, your attempts, your desire, the fact of being here, the barn, whatever images you want to use; if you do, and you consider the importance of your life, always link it up with the requirement of a realization, between Man, as he is on Earth, and his ultimate aim, of life, existing and being fused with the totality of the omnipresence, omnitience, and omnipotence of the Lord God. Always(?)-

TAPE RUNS OFF

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Adam (Roy) Markowitz
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